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they tell the lie at the wrong moment. Given a child of healthy, physical, and moral parentage and upbringing, its normal disposition is truthfulness and uprightness. The suggestion of falsity by companion or by teacher is a moral shock, which the child feels deeply. The shocks the child will receive in the ordinary course of things are serious enough; they should not be thrust upon it in school. But it is said that the school ought to provide for the child by moral instruction, the training it does not get at home by observation of habitual right conduct. The school cannot compensate for bad heredity, although it may mitigate the effects of it; and if the atmosphere of the house is unrefined or immoral, the proper antidote to that is surely another and healthier atmosphere. This brings me to the point I hinted at in starting, viz., that what the school should offer is a healthy, moral atmosphere, not a series of studies in morbid mental phrases. It is the moral poise that has to be cherished, and no "systematic moral lessons" or any "modern educational method" or moral tales of an old-fashioned sort can effect this. It must be remembered that in an elementary school we are not training moral philosophers, but, in a stumbling enough way, we are training children to act wisely and uprightly. In this sense moral education is the most important and necessary of all; but to be really edifying it must be pervasive, and not occasional, like a lesson in history or in geography.

In school, surely, truth, honor, uprightness, open-mindedness, open-heartedness should be evident in every action, every spoken word, every pantomimic gesture. I have not discussed the problem of the replacement of supernatural moral sanction by sanction of another kind, because Dr. Adler does not raise the point; but, necessarily, the gist of the whole matter lies here.

JAMES MAVOR.

A BRIEF REJOINDER.

The lecture on the "Problem of Unsectarian Moral Instruction" is the introductory one of a course of sixteen. It deals with various plans of moral education on a religious basis, which have been suggested or tried in public schools. The

failure of these attempts leads to the recommendation of a scheme of unsectarian moral instruction. *All the remaining lectures of the course are designed to develop the scheme in detail.* The example of the method to be followed, given in the introduction, is very brief, and taken in an isolated way has proved to be misleading. I must, however, refer to the whole course for my answer to the criticism. The points that lying should be corrected by the positive training of the imagination, and that the school should offer a healthy moral atmosphere, which are mentioned above as objections, are really included in the proposed scheme, and receive considerable attention. The question how far moral evil should be discussed with the young also receives notice.

FELIX ADLER.

[The course of sixteen lectures referred to above, which was delivered before the School of Applied Ethics at Plymouth, Mass., in July and August, 1891, is now in press. The titles of the lectures are: (a) *Introductory*: The Problem of Unsectarian Moral Instruction; The Efficient Motives of Good Conduct; Opportunities for Moral Training in the Daily School; The Classification of Duties; The Moral Outfit of Children on Entering School. (b) *Primary Course*: The Use of Fairy Tales; The Use of Fables; Supplementary Remarks on Fables; Selected Stories from the Bible; The Odyssey and the Iliad. (c) *Grammar Course*: The Duties of Acquiring Knowledge; Duties which Relate to the Physical Life and the Feelings; Filial and Fraternal Duties; Justice and Charity; Elements of Civic Duty; The Use of Proverbs and Speeches; Individualization of Moral Teaching. Dr. Adler's article on The Influence of Manual Training on Character, published in the *Ethical Record* of January, 1889, will be reprinted as a supplement. D. Appleton & Co., New York, publishers.—MAN. ED.]

THE MANCHESTER LABOR CHURCH.

Since the time when the notice of the above movement was written for the January number of this JOURNAL, the Labor Church has made considerable progress. Mr. Trevor has